THE MYSTERIE OF GOD.

Concerning the whole Creation, MANKINDE.

TO BE

Made known to every man and WOman, after seaven Dispensations and Seasons of Time are passed over.

According to the COUNCELL of GOD, Revealed to his *Servants*.

By *Gerrard Winstanley*.

Psal. 145.13. *Thy kingdom is an everlasting kingdom, and thy Dominion endureth throughout all generations.*

Rom. 11.26. *And soall Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, that shall turn away ungodlines from Iacob.*

London, Printed by *I. C.* for *Giles Calvert*, at the *Black-spread-Eagle*, at the West end of *Pauls*, 1649.

To my Beloved Countrey-men of the County of *LANCASTER.*

Dear Country men, when ſome of you ſee my name ſubſcribed to this enſuing Diſcourſe, you may wonder at it, and it may be deſpiſe me in your heart, as Davids *Brethren deſpiſed him, and told him it was the pride of his heart to come into the Battell, &c. but know, that* Gods *works are not like mens, he doth not alwaies take the wiſe, the learned, the rich of the world to manifeſt himſelf in, and through them to others, but he chuſeth the deſpiſed, the unlearned, the poor, the nothings of the world, and fills them with the good things of himſelf, when as he ſends the empty away. I have writ nothing but what was given me of my Father; and at the firſt beholding of this Myſtery, it appeared to be ſo high above my reach, that I was confounded and loſt in my ſpirit; but God, (whom I believe, is my teacher, for I have joy and reſt in him) left me not*

in bondage, but ſet me at liberty, and cauſed me to ſee much glory in theſe following truths; and when God works none can hinder. It may be ſome things herein may ſeeme very ſtrange at the firſt reading and you may crie out, an error, an error; for this is uſuall, When the fleſh cannot apprehend and beare a truth of God, *it brands it for an error, and rejects it as a Wicked thing; as the* Jewes, *becauſe they could not behold God in Chriſt, did breake out in bitterneſſe of ſpirit againſt Chriſt, calling him a deceiver, and that he preached blaſphemy, and error, & never reſted till they had killed him; & our Lord Chriſt told his diſciples, that he had many things to ſpeak to them, but they were not able to bear them as yet. And this I ſpeak in experience, that many truths of God, wherein I now ſee beauty, my heart at the firſt hearing roſe againſt them, and could not beare them; and therefore, if what I have writ meet with ſuch hard entertainment in any of your hearts, it is no wonder, for I know that the fleſh that is in you, luſts after envy, but it is part of your bondage which God will deliver you from in due time: You ſhall finde that I call the Whole power of darkneſſe by the name Serpent, which dwells in, and hath taken every man and woman captive, and that God through his Sonne Chriſt will redeeme his own Workmanſhip, mankinde, from it, and deſtroy the Serpent onely; but do not count this a ſlight thing; for when God lets you ſee into the Myſtery of this iniquity, in the leaſt degree of it, it will prove too hard for you, and you will be nothing but death*

curſe

curſe, and miſery. Therefore, as you deſire that God would manifeſt love to you, and make you free, be not offended to hear, that God, who is love it ſelf, hath a ſeaſon to manifeſt his love to others that are loſt, and quicken them that were killed, while you were made alive, and that fell further under death, when you that were loſt are redeemed an houre or two before them. Ieſus Chriſt ſhed his bloud Willingly for them that did put him to death; and the Saints of God rejoyced, that Paul their bitter perſecutor, was received to mercy with themſelves: Why then ſhould you be offended, and thinke you are miſerable, if your perſecutors and enemics ſhould in Gods time be delivered from under the curſe, and partake of the glory of the City, together With you. It is much for the glory of God for him to redeeme, not part onely, but all mankinde from death, which his own hands made, it is his revealed will ſo to do, therefore let it be your joy that the will of your Father is, and ſhall be fulfilled; and do not thinke the Saints are made unhappy, and God diſhonored, if he heale them that were loſt, and that did not enter into the City, in the beginning of the great day of judgment, for as he is honored in ſaving you of the Citie that were loſt: ſo he will be honored in redeeming theſe that lye under the power of the ſecond death. and that entred not into the City, ſeeing there was no difference between you and them, till the will of God made the difference, in taking you at the firſt and leaving them till the laſt houre; for Chriſt gave himſelf

a ranſome for all, to be revealed in due time. God doth not reveale his love to all at one time but when he will; and God hath ſome thing to do after the reſurrection, as he hath, and will yet do much before that day. Well, I leave, not queſtioning, but if any of you be unſatisfied with what I have writ, that you will ſpeak to me, and I hope God will be my wiſdom and ſtrength to confirme it; ſince I had writ it, I met with more Scriptures to confirme it, ſo that it is not a ſpirit of private fancie, but it is agreeable to the written Word. Farwell.

Your Country-man,

that loves the life of

your Soule,

Gerrard Winſtanley.

These Particulars, and such like are contained in this *Discourse*,

WHat Mankinde was, is, and shall be.

What the Serpent is, that caused Adams *fall, and whence he sprang.*

The Serpent is not Gods Creature.

What the bondage of death is, that Adam *or all mankind lies under.*

What the good, and what the bad Angels are.

God hath cast the twofold murderer out of heaven, and what that is.

God will subdue the Serpent, not under part, but under the whole Creation, Mankinde.

When all creatures, except Man, are to be dissolved into nothing.

Seven Dispensations which God will have Mankind to passe through before he subdue the Serpent under the feet thereof, and what they are.

The Citie Sion, or the Elect, are in gathering up to God in six of those dispensations, in every season of time; and in the seventh the mystery of God shall be finished, and not till then.

The Citie Sion, or the Elect, shall first be taken up to God, afterwards they that were cast into everlasting fire, while the Elect were in gathering, shall be redeemed, and partake of the glory of the Citie.

What is meant by everlasting fire, and the Word, for ever and ever, *so often used in Scripture.*

God is honoured in the salvation of Beleevers, and in the losse and shame of unbeleevers.

Gods

Gods judging the serpent, is mankinds redemption
What the day of Judgement is.
Though lost man drink the top, yet the Serpent shall drink the dregs of Gods judgment, before the Son can deliver up the Kingdom to the Father.
What the first and second death is, or the first resurrection, and second death.
What the Bookes are that must be opened at the great day of judgement.
God hath been judging the Serpent since Adams *fall, and will still sit upon the Throne till the last day be finished, & yet all but one day of judgment*
God hates none but the Serpent and his seed; hee loves every branch of mankinde, and in his owne seasons wil manifest his love to every one, though to some at the ninth, some at the tenth, and some at the last houre.
God hath given a time, times, and halfe time to the Serpent now in the latter dayes to reigne in these.
How the Serpent under the names of Beast, Whore and false Prophet, makes use of that time God hath given him.
The bitternesse that is in mens spirits in these dayes, is the smoak of the Serpents torment, the restlesnesse of that wicked one day and night, and beginning of his sorrowes.
Three scruples against this mystery of God answered
A seasonable advice in the close.

The

The Myſtery of God, concerning the whole Creation, MANKINDE.

What mankinde is, was, and ſhall be.

WHen God had made *Adam*, there was then two Beings, diſtinct the one from the other, that is, God himſelfe, that was an uncreated Being, and the Humane Nature, that was a created Being: And though *Adam* was pure and ſpotleſſe, yet he had no other wiſdome, beauty, and power, but what God had created. *God* himſelf, who is the infinite & endleſs Being, did not dwell bodily in *Adam*, as he did dwell bodily in the Humane Nature, Jeſus Chriſt, the ſecond *Adam*, in after-times; but a pure created wiſdome, beauty, and power, did rule, dwell, and act in that created Humanity. *Gen.* 1. 31. *Col.* 2. 9.

And after God had made *Adam*, he put him into a Garden, called *Eden*, which was full of Trees, Hearbs, Creatures, for pleaſure and delight, that he ſhould dreſſe it, and live contentedly in the uſe of all things therein; which *Gen.* 2. 8, 9.

indeed

indeed is the Hiſtory to the creatures capacity.

Cant. 4. 12. 16. *Iſai.* 58. 11. Yet thereby God declares, That *Adam* his ſelfe, or that living fleſh, mankinde, is a Garden which God hath made for his own delight, to dwell, and walk in, wherein he had planted variety of Hearbs, & pleaſant Plants, as love, joy, peace, humility, knowledge, obedience, delight and purity of life.

But all theſe being created qualities, and a Being diſtinct from the Being of God; God knew and ſaw, that there would ſpring up as a weed and the firſt fruits of it likewiſe, an inclinable principle, or ſpirit of ſelf-love aſpiring up in the midſt of this created, living Garden, and in the midſt of every plant therein, which is indeed aſpiring to be as God, or to be a Being of ſelfe, equall to, and yet diſtinct from God; as we ſee by viſible experience in every creature as Horſes, Cowes, Beares, and the like, there appeares an inclinable diſpoſition to promote ſelfe, or its own Being: But this is but the fruit or invention of the creature after he was made God did not make it.

Gen. 3. 6.

Eccleſ. 7. 29.

Now as the pureſt water being let ſtand, doth in time putrifie, ſo I ſay, God knew that the firſt fruit that this created Being would bring forth would be an aſpiring deſire to be equall, or like to God himſelfe, which if the creature delighted in, and ſo ate, or ſatisfied himſelfe in his own fruit, he ſhould die; but if he forſook his own invention, and ſtuck cloſe to God, acknowledge

Geneſ. 2. 17.

in

ing his Being to be his life, and all in all, then he ſhould live.

Therefore God made it under a law, that the creature might know himſelfe to be a creature, and acknowledge God his maker to be above, to whoſe command he was to ſubject himſelfe; for when God had made him a pure living creature, very good, and a being diſtinct from the being of God, yet in the image of God, like two trees from whence fruit ſhould grow, for *Adam* would bring forth fruit to maintain his created being equall with God; and God would bring forth fruit to maintain his uncreated being, and to ſwallow up all other beings into himſelf, and he to become all in all to every Creature that he made. *Gal.* 4. 5. 2 *Cor.* 5. 4.

Now ſaith God, I have made thee the Lord of all my Creatures, and for thy uſe I made them; and thou mayeſt make uſe of any that pleaſes thine eyes, and eat of the fruit of any tree that delights thy taſte, excepting the tree of knowledge of good and evill that ſtands in the middle of the Garden, and of that thou ſhalt not eat; for in that day that thou eateſt thereof, thou ſhall die the death. And this is the Law or Covenant that I have made between me, that am a Being of my ſelfe; and thee, that art a Being created by me.

Now when *Adam* had taken of the tree of knowledge of good and evill, that was in the Garden of *Eden*, the Hiſtory, and did eat of it:

It

It declares, that he did eat likewise, and especially of the forbidden fruit that aspired up in himself the living Garden of *Eden* the mystery, and gave way with content and delight to that aspiring selfishnesse within himselfe, to be as God, knowing good and evill; for eating implies delight and satisfaction: for *Adam* did not onely eat of the tree in *Edens* Garden, but he had a secret tickling delight arising in him, to be a more knowing man then God made him, and thereby began to reject God; and not being content with the Being God made him in, which if hee had been content with, he had acknowledged God all in all, and the onely infinite and one Being, that shall stand unmoveable.

John 4. 34.

But he eats, delights in that aspiring Weed, (or Mystery of Iniquity) for himselfe to have a Being above, equall to, or distinct from God: So that the ground of *Adams* fall, arises up first in *Adams* heart, as fruit growing up from a created Being; for in that it was in his heart to doe evill, God imputes it to him for evill.

1 *Kings* 8.18.

Well, this selfishnesse in the midle of the living garden, *Adam*, is the forbidden fruit, and this is called the Serpent, becaus it windes it selfe into every creature, and into every created faculty, and twists it self round about the Tree, Mankind.

And when *Adam* put forth his hand to take,

and

and eat of the fruit of the Tree, in the Hiſtory, his hand was guided thereunto by this Serpent, whoſe ſecret whiſperings he delighted in: And truly this delight in ſelfe, was the eating, and it was the chiefe forbidden fruit that grew up in the middle of the living garden, *Adam*, which God forbad him to eat of, or delight in: But *Adam* did begin to delight in that inward fruit of wickedneſſe; and then by the motion thereof, took the fruit of the Tree in the middle of *Eden*, and delighted his outward ſenſes therewith, and ſo brake the Law and Covenant of God, fell from his purity, and died, according to the word of his Maker, *That in the day thou eateſt, thou ſhalt dye.* And all the faculties and powers of that living created Being, *Adam*, are now become abſolute rebellions, and enmity it ſelfe againſt the Being of God! *Rom.* 8.7

And that garden of pleaſant plants, *Adam*, is become a ſtinking dunghill of weeds, and brings forth nothing but pride, envy, diſcontent, diſobedience, and the whole actings of the ſpirit, and power of darknes. *Gen.* 6.5.

And if the creature ſhould bee honoured in this condition, then God would be diſhonoured, becauſe his command is broke, and yet the creature remains glorious, therefore he died.

And if ſo be the creature be utterly loſt and periſh, and this garden ſhould never be ſo dreſſed, as to bring forth fruit to Gods delight, then likewiſe God would ſuffer diſhonour, becauſe his

his work is spoyled in his hand, and there is no hopes of recovery. But the work of God shall be restored from this lost, dead, weedy, & enslaved condition, and the fruit of the created Being shall utterly perish and be ashamed.

Jer. 18. 4. *Col.* 1. 13: *Isai.* 66. 5. 2 *Thes.* 2. 4, 5. 1 *Cor.* 15 25. *Heb.* 1. 13.

And things being thus considered, God is pleased to lead us to see a little into these two mysteries: First, the mystery of Iniquity, or work of the Serpent, which was the aspiring fruit of pride, and selfe-love, that sprung up in the created Being, to be as God, and so to be an absolute Being of himself, as God is an absolute Being of himselfe; and so this selfe-honouring would sit in Gods Temple, that is, the humane Nature, which God made a Garden for Himselfe to walk in; and if that Spirit of *Self*-love could not be destroyed, and the Humane Nature recovered from that bondage, God would suffer much dishonour; because he being glorious and happy in himselfe, hath made a creature to be a vexation and scourge to him, and cannot subdue it. And this mystery of iniquity, or power of darknesse, hath, does, and will fight against the Being of God, till it be taken out of the way, and quite subdued; as the Father hath promised he will subdue it under the feet of his Sonne, the Humane Nature.

Then secondly, God leads us to the mystery of himselfe, and makes us able to see into the knowledge of that great work that hee is in working: and that is, to destroy this Serpent

out

out of the flesh, and all Beings, that is enmity against him, and to swallow up his Creature *Man* into himselfe, that so there may bee but one onely pure, endlesse, and infinite Being, even God himselfe all in all, dwelling and walking in this garden, *Mankinde*, in which he will plant pleasant fruit trees, and pluck up all weeds. *Cant.* 4.16. 1 *Cor.* 15. 28. 54.

Since *Adam* fell, to this present day, wee see the wisdome, power, and affection that dwels and rules in Man, leads him any way, either to just or unjust actions, so that Selfe may be preferred, not caring whether God be honoured, yea, or no.

Now the mystery of God is this, hee will destroy and subdue this power of darknesse, under the feet of the whole Creation, *Mankinde*, and every particular branch, *Man* and *Woman*, deliver him from this bondage and prison, and dwel in his own House and Garden himselfe; so that the wisdome, power, love, life, beauty, and Spirit of truth that dwels and rules in *Man*, may be *God* himselfe, *even the Lord our Righteousnesse*, and no other being or power, but himselfe. And as God did dwell bodily in the Humane Nature, Jesus Christ, who was the first manifestation of this great mystery of God, so when his work is compleated, he will dwell in the whole Creation, that is, every man and woman without exception, as he did dwell in that one branch, *Jesus Christ*, who is the pledge, or first fruits. *Isai.* 61. 1. *Luke* 4. 18. *Jer.* 23. 6 *Prov.* 8. 22, 23.

And

And therefore you shall finde, that when *Adam* had broke the Covenant, and died by the Law, God did not denounce an utter destruction, without recovery to the Creation, Mankinde, which was his own work, which his own wisdome and power did produce and bring forth. But he pronounces the finall curse against the Serpent, or mans work, which was the fruit that sprung up in, and was acted both inwardly and outwardly by the Creation, or created Being, in rebellion against the Being of God: Therefore sinne is properly mans own act.

Gen. 3.15

The words of the Father run thus, speaking to the Serpent: *I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heele*: So that the Serpent must be killed; for bruise his head, and he dies. Now the curse that was declared to *Adam*, was temporary: That he should undergoe sorrows, and suffer a bruising in his out-member; but not a killing, though *Adam* had killed himselfe: so that he hath brought himselfe under the bondage; God will not strike him now he is downe, and make his death without recovery, but God will destroy death, and quicken *Adam*, or Mankinde againe, that we may all see our salvation is from God, though our misery was from our selves, that so whosoever glories, may glory onely in the Lord.

Heb. 2. 14.

And

And now by the way mind one thing, That when this Serpent rules, and causes the creature to act, such actings become the creatures losse & shame; but when God acts in the creatures life, glory, and redemption; to advance selfe, and deny God, is the creatures death. But to deny self, and to acknowledge God, is the creatures life; before *Adam* acted Rebellion, this aspiring spirit of pride, to be as God, led the humane nature, to disobey God; And ever since the fall, the same selfish spirit, leads every man and woman captive at his will, and inslaves them in that prison, and bondage, and darkness, to walk in wayes directly contrary to the God of light: and yet many times perswades them, that they do God good service; let a man read, hear, study, preach, pray, perform actions of Justice; yet if God be not mercifull to the man, this power of darkness will deceive him; making him to conceit or think he pleases God, when the truth is, he serves but selfe all the time, it is so full of secret strong delusions.

Luke 9. 23.

2 *Tim.* 2. 26.

Therefore I say, the mystery of God is this, God will bruise this Serpents head, and cast that murderer out of heaven, the humane nature, wherein it dwels in part, as in the man Christ Jesus: And he will dwell in the whole creation in time, and so deliver whole mankind out of that bondage.

This I see to be a truth, both in my own ex-

perience, and by testimony of scripture, as God is pleased to teach me.

As first, by experience, I shall instance in my self, who am a branch of *Adam*; or part of the humane creation: And I lay under the bondage of the Serpent, my own invention, as the whole creation does from *Adams* fall, and I saw not any bondage; but since God was pleased to manifest his love to me, he hath caused me to see that I lay dead in sin, weltring in blood and death, was a prisoner to my lusts, for though through his grace, I saw pride, covetousnes, envy, uncleanes, ignorance, injustice, and the whole body of unbelief, working and ruling in me; yet I was ashamed men should know it, this selfish spirit sought to hide himself so close; and still made provision to have the will of these lusts satisfied in me.

And before God manifested his love to me, I delighted in the savour of these weeds, but since God revealed his Son in me, he lets mee see, that those things wherein I did take pleasure, were my death, my shame, and the very power of darknes, wherein I was held, as in a prison; so that although I felt this deadly body, or wicked one act within me, and although I have been troubled at it, sighed and mourned, strove against it, and prayed against it; yet I could not deny self, and the more I used meanes to beat him down, as I thought, the more did this power of darknes appear in me,

like

like an overflowing wave of wickedneſs, drowning me in ſlavery, and I ſaw I was a wretched man, wrapped in miſery. I mourned that I was ſo rebellious againſt God, and I mourned to ſee I had no power to get out of that bondage of ſelfiſhneſs. And ſo I continued till God was pleaſed to put me out of ſelfiſh ſtriving, & ſelfiſh actings, & made all meanes lie dead before me, and made me dead to ſuch means as I made uſe of, and thought that deliverance muſt come that way: And ſo made me to lie down at his feete, & to waite upon him, & to acknowledg, that unleſs God did ſwallow me up into his own being, I ſhould never be delivered, for I ſaw that the power within me ſtrived to maintain its being, againſt the being of God; and all that while I was a ſtranger to God, though among men, I was a profeſſor, as I thought, of God.

But now God hath ſet me free from that bondage, ſo that it rules not, though ſometime it ſeemes to face me, like a daring conquered enemy, that cannot hurt. And likewiſe God cauſes me to ſee with much joy and peace of heart, into this myſtery of himſelf, that his eternall counſel, which was grounded upon the Law of love, himſelf, was not to deſtroy me, nor any of his own creation, but only the Serpent, which is my work, or the firſt fruit that ſprung up out of the creation; which is our bondage, and that he himſelf will be-

come my ſelf, and liberty, and the life and liberty of his whole creation. And in theſe two things he hath cauſed me greatly to rejoyce.

Firſt, I ſee and feele, that God hath ſet me free from the dominion and over-ruling power of that body of ſin. It raines not as a King, though ſometimes it appeares creeping in like a ſlave, that is eaſily whipped out of doores by ſtrength of God.

Rom. 8. 13.

Secondly, I rejoyce in perfect hope and aſſurance in God, that although this Serpent, or murtherer do begin, by reaſon of any temptation, or outward troubles, to ariſe, and endeavour to act in raſh anger, in pride, in diſcontent, or the like, as ſometimes it does, yet every appearance of this wicked one in me becomes his further ruine, and ſhall never riſe to rule and enſlave me as formerly; for God thereby takes the occaſion to call me up higher into himſelf, and ſo makes me to ſee and poſſeſs freedom, in my own experience from him, every day more and more; I am not ſtill a captive, in a being of darkneſs diſtinct from God, but God hath freed me therefrom, and taken me up into his own being; ſo that now his wiſdom, his love, his life, his power, his joy and peace, is mine, I glory here, I can glory no where elſe. And here I wait upon God with a ſweet peace, under reproaches, under loſſes, under troubles of the world, being that diſpenſation

ſation of his patience which God will have me wait upon him under, till I partake of the full enjoyment of this inheritance, which I have fully, in hope and aſſurance, but in poſſeſſion, but in part.

And as God is pleaſed thus to deal with me, or with any branch of *Adam*, in the ſame kind; ſo he hath cauſed me to ſee, and to rejoyce in the ſight, that he will not loſe any of his work, but he will redeem his own whole Creation, to himſelf, and dwell, and rule in it himſelf, and ſubdue the Serpent under his feet, and take up all his Creation, Mankind, into himſelf, and will become, the only, endleſs, pure, abſolute, and infinite being, even infinitely for ever all in all, in every one, and in the whole, that no fleſh may glory in it ſelf, but in the Lord only. 1 *Cor.* 1. 13.

But this myſtery of God is not to be done all at once, but in ſeverall diſpenſations, ſome whereof are paſt, ſome are in being, and ſome are yet to come; but when the myſtery of God is abſolutely finiſhed, or, as the Scriptures ſay, The Son hath delivered up the Kingdom to the Father, this will be the upſhot or concluſion that Gods work ſhall be redeemed, and live in God, and God in it; but the creatures work without God, ſhall be loſt and periſh, Man, *Adam*, or whole Creation of Mankind, which is Gods work, ſhall be delivered from Corruption, Bondage, Death, and Pain, and the Serpent that cauſed the fall, ſhall only periſh, 1 *Cor.* 15 24. 1 *John* 4. 15.

and be cast into the lake; and God will be the same in the latter end, accomplishing what in the beginning he promised, that is, to bruise the Serpents head, and subdue him under the feet of his Son, the humane nature, wherein he will walk, as a Garden of pleasure, and dwell himself for ever.

I shall now in the next place mention some Scriptures as a Testimony that does countenance this truth, that God will not lose any part of his Creation, Mankind, but will redeem and preserve it, both in particular, & in whole, and will destroy nothing but the Serpent, that wicked one, that would be a being equall to, or above God; but Gods work shall stand, and the creatures work shall perish and suffer losse.

1 Cor. 3. 13. The first Scripture I shall mention, is, 1 *Cor.* 3. 13. *Every mans work shall be made manifest, for the day shall declare it, because it shall be revealed by fire: and the fire shall try every mans work, of what sort it is.* That is, whether it be of God, or of the Serpent. If any mans work abide, he shall receive a reward, that is, he shall live in God, and God in him, because God in the man, was the strength of his work. If any mans work shall be burned, he shall suffer losse, but he himself shall be saved, (mark this) yet so, as by fire; not by materiall fire of purgatory, but by the bright, and clear coming

coming of God into this man, whose indwelling presence, like fire, burnes up the stubble of mens own inventions, and purges the drosse from the gold, & divides between the marrow and the bone, that is, makes a separation between his own work and mans work. 2 *Thes.* 2. 8.

So likewise *Rev.* 20. 10. *And the Devill, or murderer, that deceived the Nations, was cast into the lake of fire and brimstone*, and v. 14, *And death and hel were cast into the lake of fire:* the Nations were not cast in at this time, for this Scripture I believe points out the great day of judgment, when Nations shall be delivered out of that fire, and there shall be no more curse, death, sorrow, nor pain lie upon any part of the Creation, but all teares shall be wiped from its eyes, and the Serpent only shall perish in the Lake; for after that the City-work is finished, and the number of the Elect gathered in, and established in glory, then the dispensations of God, who is the tree of life, send forth a healing vertue to the Nations, and then the Nations likewise that are saved, or those that were lost, while the City or Elect was in gathering, do now bring their glory into the City likewise; for every man shall be saved, saith God through *Paul*, without exception, though some at the ninth houre, some at the tenth houre, and some at the last houre; and this salvation of every man, or the making of the whole creation, a pure *Rev.* 21. 24. *Rev.* 22. 1. 2.

River of the water of life, cleer as Cristall, proceeds from the throne of God and the Lamb, that is, from the judgment seat of God, judging, condemning, and killing the Serpent, and so restoring his own creation to purity and life

So likewise 2 *Cor.* 5. 4. *For we in this Tabernacle do groane, being burdened, not for that we would be uncloathed, but cloathed upon: that mortality might be swallowed up of life.* By mortality here, is not meant the laying of the body in, or raising of it out of the dust or grave, but it is the very death which *Adam*, by disobeying, fell under, and that is the death of his purity, or pure being, which is a falling from God into a being directly opposite to the being of God; as rottonnes of flesh, is death to soundnes of flesh, darknes is the death to light; for whereas before the fall, *Adam* knew God, loved and acknowledged God, and was in every part so pure, as God said, Behold, it is all very good, but after the fall he became envious, proud, disobedient, full of all lusts and concupiscence of evill, even as we find by experience our bondage; and so from a friend, he fell to be enmity against God, of a pure creature, he became unclean, and of a Child of Gods delight, he fell to be a Child of wrath; and of a pure garden, he became a stinking dunghill; and this is the death or mortality, which not only *Adam* in particular, but all the

Ephes. 2, 3.

branches

branches of *Adam*, men and women, lie under. Even under a corrupt Being.

Now this rottenneſſe, or death, under which the whole Creation is fallen, and lies in bondage too, it is that Serpent, or power of darkneſſe which *Paul* deſires might be ſwallowed up of life; that is, that God, who is life, would be pleaſed to come and dwell in him, and in his creation, and ſo caſt out that mortality, or ſtrong man that is ſo ſtrongly armed: and this is the Serpent that God hath pronounced the dreadfull curſe againſt; for this is mans work, and it muſt bee deſtroyed. I conceive God calls it mans own invention, becauſe it was the firſt fruit that the creature brought forth; after he was made, and left to himſelfe, even this aſpired and ſprung up in him, to which he gave conſent to promote Selfe, and become as God.

I ſhall onely mention one Scripture more, though I beleeve I could bring above a hundred Scriptures that doe countenance this truth. And if you ſeriouſly minde what you read, you ſhall finde that this is the Royall blood that runs through the golden veines of the writings of the Prophets and Apoſtles: It is *Rom.* 8. from *verſ.* 19. to 26. but for ſhortneſſe ſake I ſhall mention onely the 21. and 22. verſes, *Becauſe the creation it ſelf alſo ſhall be delivered* (as well as we that are members of the elected Citie) *from the bondage of* *Rom.* 8. 19.

cor-

corruption, into the glorious liberty of the children of God: For we know (by our experience) *that the whole creation* (of which we are branches) *groaneth and travelleth in pain together until now.* By *Creature*, or *whole Creation*, I see it to be a cleare and soul-comforting truth, to be only mankinde, for whose use, or for the time that God hath determined to finish this great designe, to make his garden *Man*, a garden of pleasure to himselfe, when he hath plucked up all the weeds, and so husbanded the ground, that weeds shall never grow again. I say, all the time, God hath made all other creatures for mans use, or rather to serve his own providence, while he is in working this great mystery about man, and when the work is finished, then all other creatures shall bee dissolved into nothing, as at first; for as God is a Spirit, he delights in spirituall things, but these outward creatures were made for the pleasure, profit, and use of man, while he is carnall, and stands in a Being distinct from God: and when man is made spirituall, and swallowed up in life, or taken up into the Being of God, there will then be no more use or need of these outward creatures, as Cattell, Corn, Meat, Drink, and the like; nor of Sunne, Moon, nor Starre, nor of Creature-light, either literall or mysticall; for God and the Lamb shall dwell in the Citie, and in the whole Creation, and be the light thereof, as the Lord Christ said, *In that*

Rev. 6. 14.
Heb. 1. 11, 12.
Rev. 21. 23.

day

day you shall know, that I am in my Father, and you in Me, and I in you. And, *labour not for the meat that perisheth, but for that which endures to eternall life.* John 14. 20.

Some may say, If this be true, that God will save every one, then I will live, and take my pleasure in sin, and eat, drink, and be merry, and take all delights while I live, for I am Gods workmanship, and he will not lose his own work, I shall be saved.

But if he will not lose his work, yet thy work shall perish, think upon that; and truly I beleeve that the Serpent in thee, will make such a merry conclusion, and cry down this truth of God for an errour presently in others, because it beares testimony of his destruction, as the Jewes called Christ a deceiver, or a man of errors, and killed him, because he bore witnesse that their deeds were evill. John 7. 12.

Well, make that conclusion and take liberty to sin, yet for all that know, thou enslaved creature, that thou shalt be brought to judgement, and thou shalt not escape punishment; for though sinne be sweet in thy mouth, as it was in *Judas*, to take the 30 pieces of silver, and to act treachery against his Master, 't will be bitternesse in the belly, as it was to him; for the jealousie of the Lord shall burn hot against thee, so that thou shalt cal upon the mountains to cover thee from his presence, and wish that thou hadst never been born; and all the sor- Rev. 6. 15, 16.

rowes

rowes ſpoke of in Scripture, ſhall overtake thee, and ſuch preſumptuous ſinners as thou art; and thy joy ſhall be turned into mourning, and thou ſhalt be caſt into the everlaſting fire, which God hath prepared and appointed for the Serpent and his ſeed, or for the Devil and his Angels: and while thou art in it, the worm of thy gnawing conſcience ſhall never die, nor the fire of Gods wrath, or the ſenſe of his anger upon thee, ſhall never goe out, and ſhall be a pain more intollerable, then the plucking out of the right eye, or the cutting off the right hand.

Mat. 25. 42.

But now leſt ſcruples ſhould ariſe in others, as though I writ contradictions, or as though I made God changeable. Firſt, to bid a ſinner depart into everlaſting fire, and yet afterwards take him out again. Now to give anſwer hereunto.

Firſt know, that this was and is the great myſtery, worke, and counſell of God, after he had made a viſible creature, in a pure Being, diſtinct from himſelfe, his purpoſe being to deſtroy all the inventions and actings of this creature, that did ſpring up and ariſe from the creatures Being, as a creature, and not from Gods acting in the creature: and God foreſaw that the firſt buddings of this creature would be a deſire to maintain it Selfe, or Creature-Being, and ſo caſt God off; therefore God made him under a Law, that if his creature did conſent

ſent to that ſelfiſh deſire, he ſhould die; if not, he ſhould have lived a pure Being ſtill, though diſtinct from God, yet under his protection, as a Creator. Now every thing that is in, or about the Creature, that is of God, ſhall ſtand; but every thing that is in, or from the creature, that is not of God, ſhall fall and periſh.

Therefore to proceed a little further, that this truth may ſhine in its own beauty, God does teach me to ſee, that every action, or diſpenſation of God, is called a Spirit, or an Angel, and every action, or aſpiring principle that riſe up in *Adam*, which led him to diſobedience, it pleaſed God that it ſhould have a Being, and likewiſe be called a Spirit, but it is a dead Being, and a Spirit of darkneſſe, quite oppoſite to the God of Light and Life, and God gives it the name of Serpent, Dragon, Murtherer, wicked one, and unclean Spirit, becauſe it twiſted it ſelfe into the middle of the Creation, and was an aſpiring to be like God, but God did not make the nature of it; for it was the firſt fruits of a created Being, without God.

Now God is pleaſed to make known himſelf in divers diſpenſations in the carrying on of this great work of his.

As firſt, he declares himſelfe by way of a Law, *In the day thou eateſt, thou ſhalt die*; now this Law, though it was holy, juſt, and good, yet it was a killing word, or the killing Letter, 2 *Cor.* 3. 6.

for

for it took hold of *Adams* disobedience, and slew him; so that word, *Thou shalt dye*, became flesh, for all flesh broke the Covenant in *Adam*, and all flesh died, and all humane flesh was cast under that dispensation of death, and the more we stirre to climb up to God by the workes of the Law, the more we intangle our selves in death; for by the workes of the law no flesh shall be saved.

Rom. 3. 20.

And here is two murtherers which mankind is to be delivered from, before it can live again; First, this word of the Law, which is holy, just, and good, which ties the creature onely to acknowledge the Being of God, and no other: when the creature began to minde another Being, this righteous Law killed him; for it is not the King, but the Kings Law that hangs an offender; and if the rigorous Law stands still in force, no flesh can be saved, because every man and woman are selfish, and minds a sinfull Being, opposite to God, therefore the condemning power of the Law is to be taken away.

The second murtherer is the Creatures owne invention, or aspiring spirit to be as God, knowing good and evill, or to maintain Self, and this killed the creature, and threw him under the curse of the righteous Law, because this would be a Being equall with God, and acknowledge another being besides God, whereas there is no other righteous Being to

be

be acknowledged, but onely God, or what is in God, or God in it.

Now in the first discovery of Gods counsell and purpose to the Creature, if he be redeemed, this compound murtherer must be cast out of heaven by a strong hand, and out-stretched arm of God, so that the Being of God might be preserved, the Law of God kept pure, and yet fallen man redeemed. As first, this dispensation of death, *Do this, and live; Do not this, and die*, must be cast out of Heaven, that is, out of Gods hand, and God must not, in the redeeming of him, appeare to the creature under that dispensation; for if he doe, it will still hold the lost creature under death and bondage: and if the creature were made pure again, and left still to deale with the Law by his created strength onely, as *Adam* was, truly he would fall again; for a meere created strength, being distinct from God the Creator, would fall again; for no Being can stand pure, but such a created Being as God is pleased to dwell bodily in; for every opposite Being will seek to advance it selfe.

Therefore if God redeem his creature from death, he must appeare absolutely a God of love, under no other dispensation but the law of love, doing all in, and for the creature, and thus in the *Gospel* he does; for this is the Spirit that quickens and saves the creature: and when this Word of Love was made Flesh, it

Isai. 25. 12. 2 *Cor.* 3. 7. 1 *Joh.* 4. 9.

was

was the first discovery from God, to assure the creature of his redemption from death; and this was when *Jesus Christ*, or *God was manifested in flesh*, working, doing, suffering all things for the creature, pardoning, accepting, and taking the creature freely into communion with *God*, by *Gods* own power, and for his own name sake, promising never to remember disobediences any more, but would blot out that hand-writing, the Law, of *Doe and live*, not *doe and die*. And now the killing letter, or murderer is cast out of heaven, out of *Gods* hand, *God* will never have that to stand between him and his creature any more; but hee himselfe, who is the Law of *Love*, even *Love* it selfe, will dwell and rule a King of Righteousnesse in the Creature, and be the Creatures wisdome, strength, life, joy, and comfort, and his *All in All*.

1 *John* 4. 8. 15.

But secondly, the other murderer, which is worse then this, must be cast out of heaven too, or else the creature cannot live, and that is the Serpent, or this aspiring spirit in him to promote Selfe: for so long as the creature acknowledges any other being but *Gods*, he is lost; and truly I think none can be ignorant of this, that the spirit of selfishnesse is in himself, and in every man and woman, therfore it must be cast out of this heaven, *Mankinde*, before it can live again to *God*.

Rev. 12. 8, 9.

John 1. 14. When Jesus Christ, or *God* in *Man* appeared,

peared, then the word of Love was made flesh, *That the seed of the Woman shall break the Serpents head.* And when Jesus Christ fought the great battell, or rather *God* and the *Serpent* did fight in heaven, that is in the creation, the man *Christ Jesus*, and *God*, or the anoynting, prevailed, he cast the Serpent out of heaven, out of that humane flesh which he took up as a part for the whole, or as an earnest of the Fathers love to all the rest; for I beleeve that all temptations that Jesus Christ met with all, (*for in all things he was tempted like unto us*) they were but the strivings of the Serpent, as he did strive in *Adam* that fell, to maintain its being opposite to *God*; but Jesus Christ, or the anoyntiug in flesh, being not a created power, but the power of *God* in that created humanity, did not consent as the first *Adam* did, for he with strong hand resisted the whispering of the Serpent, and would acknowledge no other Being but *God*, and so prevailed, and cast the Serpent out of flesh, and hath obtained a legall power to quicken whom he will, or to cast the Serpent out of what man or woman he will: so that it is this anoynting that sets us at liberty from the bondage of sin and the Serpent, and he himselfe becomes our life and strength, and *the Lord our Righteousnesse.*

Rev. 12. 7. *Mat.* 4. &c. 2 *Cor.* 5. 19. *Joh.* 5. 21

And when *Michael* our Prince had prevailed over the Dragon, then there were voyces and Songs heard in heaven, that is, in the creation,

Rev. 12. 10.

 tion,

tion, *Mankind*; *Now is come ſalvation and ſtrength, and the Kingdome of our God, and the power of his Chriſt*; *for the accuſer of our Brethren is caſt down, which accuſed them before God day and night*. This ſong, I conceive, was ſung by the Elect, the Citie Sion, or Saints of *God*, who are firſt enlightned, and they ſing *Glory to God* in the name of the reſt that ſhall be redeemed; for the Serpent that accuſed the Creation before *God*, is caſt out in part for the whole, or a part for an earneſt peny to the whole.

So that now mark, The Law of *God* that did accuſe and condemne the offending creature, this is caſt out of *Gods* hand, and hereafter he will be a *God of love*, in an intire diſpenſation of love; I ſpeak as *God* doth manifeſt himſelf now under the Goſpel and as he ever will be when the creature is perfectly redeemed.

And the Serpent, which is the Sting, or Worme to the Creatures conſcience; becauſe it was ſtill acting a ſelf-being, oppoſite to *God*, and then accuſing the creature before *God day and night*, by the force of a condemning Law, for diſobediences, which is the creatures bondage and miſery; for the ſpirit of ſin within, this enſlaves him, and the condemning Law, this caſts him from *God*, and ſo throwes the ſinner under utter darkneſſe and ſorrow. I, but for the creatures comfort, this Serpent is caſt

out

out of heaven, the Creation likewiſe, and though for the preſent many poore creatures lie under the bondage, yet the time is drawing neer that they ſhal be delivered, and the wicked one himſelfe, the Serpent, ſhall be caſt into the Lake, and periſh for ever. Indeed the Serpent would have Gods created work to die with him, for he knowes he muſt dye irrecoverably, but *God* will redeem his creature, and the Serpents head only ſhall be bruiſed, which will be his death.

Well, this two-fold murderer is caſt out of Heaven, that is, the condemning Law is caſt out of *Gods* hand by Jeſus Chriſt, the Law of grace and love; and the Serpent is caſt out of the creation in part, and ſhall be caſt out of the whole when the *Myſtery of God* is finiſhed by the power of the ſame anointng, Jeſus Chriſt; for *God* the Father is reconciled, and he hath taken the creature into fellowſhip with himſelfe: *For God was in the Man Chriſt Jeſus, reconciling the world*, that is, mankind, *to himſelf, not imputing their ſins to them.* 2 Cor. 5. 19, 20.

Now this Myſtery, or work of God is finiſhed fully and compleatly in a two-fold ſenſe, but not in a third, as yet; and when this third term is finiſhed, then the whole work is finiſhed, and not till then.

Firſt, in *Gods* everlaſting counſell and purpoſe, this work was done from all eternity, before the foundation of the world was laid, and

God declared so much, when he uttered this word, *I will put enmity between thee and the woman, & between thy seed & her seed, he shall break thy head, and thou shalt bruise his heele.* Here the Curse and Death is sealed up to the Serpent, but here is Mercy and Redemption sealed up to the creature; the creature shall bee redeemed, but he shall goe through bruisings, or pain.

Secondly, it is compleatly done in action, in the pledge and earnest-penny. When *God* was manifested in flesh, in the Man Christ Jesus, who was born of a woman. And this is the first fruit of the Fathers love manifested and sealed up to the whole Creation, Mankinde, that as he dwels bodily in that part of humane nature, Jesus Christ, so in time, according to his own counsell and pleasure, hee will dwell bodily in the whole creation likewise; therefore saith Christ, *I goe to my Father and your Father, to my God and your God*; and he doth not onely speak to his twelve Disciples, but to all others that shall beleeve through their word. And when the Kings of the Earth, and the Nations are healed by the leaves of the Tree of Life, and so bring in their glory into the City Sion, as it shall be in the latter end; I beleeve there will not be a man that partakes of humane nature, nor woman neither, that shall not partake of faith & so beleeve in *God through Christ* the anointing, that fils all, and is *all in all.*

Col. 1. 9. 1 *John* 4. 15. *Rev.* 22. 1, 2. *Rev.* 21. 24.

But

But now in the third ſenſe, the worke is not yet compleated in the whole Creation; for *God* is pleaſed to doe this worke in length of time, by degrees, calling ſome at one houre, and ſome at another, out of the Serpents bondage, and the times and ſeaſons *God* hath reſerved to himſelf. *Acts* 17.

Therefore in the further clearing of this Truth, *God* is pleaſed to ſhew forth ſix diſpenſations or diſcoveries of himſelfe more, which he will have the creature to paſſe through before he finiſh his work, to caſt the Serpent, Death, and Hell, into the Lake, and before he himſelfe appeare to be the Tree of Life on each ſide, and in the middle of the pure River of the water of Life; which I conceive is the whole creation, *Man*, perfectly redeemed; which River proceeded out of the Throne of *God*, and of the Lamb; take notice of that. *Rev.* 20. 14. *Rev.* 22. 1.

The ſecond Diſpenſation, for there are ſeven Diſpenſations in the whole. the firſt I have ſpoken of already, which was, when *God* gave the Law to *Adam*, as ſoon as hee had made him: And now the ſecond lies in that firſt promiſe, or manifeſtation of love to the Creature, and curſe to the Serpent, in theſe words, *The ſeed of the woman ſhall bruiſe the Serpents head*, and this continued from *Adam* till *Abraham*. *Gen.* 3. 15.

Then the third diſpenſation or diſcovery of God is more cleare then the former, for to *A-*

Gen. 18. 18. *braham* he ſpeakes more particularly; he doth not ſtill ſay in generall termes, *The ſeed of the woman, &c.* But in thy ſeed, *Abraham*, all nations of the earth ſhall be bleſſed, and ſo points-out more directly in what linage and generation of mankind, God would firſt appeare in to bruiſe the Serpents head; and this diſpenſation continued from *Abraham* till *Moſes* time, and our Fathers embraced theſe promiſes, and rejoyced in them.

Luke 1. 55.

The fourth diſpenſation is from *Moſes*, till God manifeſted himſelf in fleſh, or till Jeſus Chriſt was born of *Mary*, that was one of the houſe of *David*, of the linage of *Abraham*; and this diſpenſation is more then the former, for God, by types, figures, ceremonies, and ſhadowes, did more manifeſtly ſet forth his love to his creature, and his wrath to the Serpent; when the ſacrifice was ſlain and offered, God received an attonement, it being a type of Gods in-dwelling in fleſh, or a ſhadow of Chriſt, the Lamb, the ſubſtance of all thoſe ſacrifices.

Heb. 10. 7.

Ioſh. 7. 26.

And when *Achan* that troubled *Iſrael* was put to death in the valley of *Achor*, the fierceneſſe of Gods wrath was turned away. And I believe God doth teach us by the Prophet *Hoſea* 2. 14. where he ſaith, *I will give the valley of Achor for a doore of hope*, which was the place of *Achans* death; ſo when the Serpent, who is our trouble, is ſubdued and killed in the

Hoſ. 2. 14.

the valley, humane fleſh, then the diſpenſation of Gods anger is turned away from us.

The fifth diſpenſation is from the time that God was manifeſted in fleſh, in the perſon Jeſus Chriſt, to the time that he appeared in the fleſh and perſon of his Saints likewiſe; and this is more cleare then the former, for Jeſus the anointed, was the ſubſtance of all thoſe types and ſhadowes of the Moſaicall Law, for now God doth manifeſtly appear to dwell in fleſh, in his creature, and he hath broke the Serpents head, and caſt him out of heaven (his creation) and now this Jeſus Chriſt is the Lamb of *God* that takes away the ſins of the world, that is, deſtroyes the Serpent, who is the ſin that dwells in mankind, for now the life of *God* doth viſibly appear to ſwallow up the death of the creature, and a manifeſt beginning to ſet the creature free from bondage; and this diſpenſation of *God* was ſpoke of by the Prophets very often before it appeared, that a Child ſhould be borne, a Virgin ſhould have a ſon, which ſhould be called *Emmanuel*, *God with us*; and *God* would bring forth his branch, and the Redeemer ſhould come out of *Sion*, that is the anointing that is in *Sion* the Church, ſhall in *Gods* time go forth to heal the Nations likewiſe; now *God* throws down the ſhadowes of the Law and drawes his creature to eye Jeſus, the anointed, or God manifeſted in fleſh, and this is the appearance of viſible Goſpel, or of *God* himſelf, *Rev.* 5.

 19.

bringing glad tydings to men, and ſo worthily deſerving everlaſting honour and praiſe from all creatures.

The ſixth diſpenſation is, from the time that God appeared in the fleſh of Saints, till the perfect gathering up of the Elect, which is called the Reſurrection day, or the great day of Judgement. And this is ſtill more cleare then the former, for though God appeared in the perſon Jeſus Chriſt, who was a branch of mankind, yet we might ſtill be in doubt, and lie under death ſtill, if he there remain; But God did not appeare in the man Chriſt Jeſus only, but in the Saints likewiſe, according to his promiſe by *Joel, in the latter dayes, I will power out my ſpirit upon all fleſh, upon my Sons and Daughters, and young men ſhall ſee viſions, and old men ſhall dreame dreames*, and this was fulfilled in the Apoſtles, for the ſame ſpirit of Chriſt was ſent down upon them, *Acts* 2. *And I know*, ſaith *Paul, that I have the ſpirit of Chriſt; And know ye not that the anointing dwells in you, except ye be reprobates.* And again, *We*, ſaith *Paul, that have received the firſt fruits of the ſpirit, we groane within our ſelves, waiting for the adoption*, to wit, the redemption of our bodies.

Rom. 8. 23.

Now the Apoſtles in their firſt preaching, they preached Jeſus, the anointed, or the Lamb, or God manifeſted in fleſh, and this they ſaw and heard, and they could not but

Acts 4.

ſpeak

ſpeak in the name of Jeſus, and God commanded them ſo to do.

But when *God* had fully declared himſelf in that diſpenſation, he ſent forth his Apoſtles then to preach more ſpiritually; and now, ſaith *Paul*, though formerly we have known Chriſt after the fleſh, that is, *God* only manifeſted in that one man Jeſus, the anointed, yet henceforth know we him no more, (in ſuch a reſtraint) for now the myſtery of *God*, which hath been hid from ages and generations paſt, is now revealed to his Saints in theſe laſt dayes, which is Chriſt, or the anointing in you, the hope of glory; not only *God* manifeſted in the man Chriſt Jeſus, but the ſame anointing, or tree of life in you likewiſe, according to that of the Prophet, *A King ſhall reigne in the earth*, that is, in mankind, *and his name ſhall be called the Lord our righteouſneſſe:* and again, *The anointing which ye have received abideth in you, and ye need not that any teach you, for the ſame anointing teacheth you of all things.* And truly I believe, that whoſoever preaches from his book, and not from the anointing, and ſo ſpeaking in experience what he hath ſeen and heard from *God*, is no Miniſter ſent of *God*, but an hireling, that runs before he be ſent, only to get a temporall living; therefore O *England*, mind what thou doſt, leave off to imbrace hirelings, that come in their own name, and receive

2 *Cor.* 5. 16.

Col. 4. 27

Jer. 23. 6

1 *John* 2. 27.

John 5. 43.

receive such in love whom Christ hath sent in his name, and his Fathers.

And in this dispensation we are to note two things; first, when as *John* the Baptist prophesied, it was neither light nor dark, for it was between the legall worship that was falling, and gospel truths that were rising, upon the very parting of time between the shadowes of the Law of *Moses*, and the appearance of Christ the Lamb, who was the substance thereof; and troubles and vexations began to arise in and among the strict professors of the Law, so that they could not be satisfyed till they had killed Christ, whom they called the man full of errors, that deceived the people.

John 7.

So now the Church is at a stand, and the worship is partly light, and partly dark; some resting upon the bare letter, according to the example of Christ, and the Apostles only, which is a worship after the flesh, and was true, and was of *God* in the time of its dispensation.

And others do acknowledg *God*, not exemplarily, but by the faith, the name, and anointing of Jesus Christ, ruling, teaching, acting, and dwelling in them; therefore think it not strange, though some old professors, and the book-hirelings especially, be offended hereat, and brand the Saints for men full of errors, and seeke to suppresse their testimony; it was so then, it will be so now, for the same spirit of the

the world, the Serpent, does ſtill perſecute the ſame anointing of *God* in this, as in the former diſpenſation; but you Saints of *God*, be patient, waite upon *God*, this troubled ſea, the Serpent, ſhall not over-whelm you, for ſtronger is he that is in you, then he that is in the world; rejoyce, the time of your redemption drawes neere. *Mat.* 24.

And againe, think it not ſtrange to ſee many of the Saints of *God* at a ſtand, in a wildernes, & at a loſſe, and ſo waiting upon *God* to diſcover himſelf to them; many are like the tide at full Sea, which ſtands a little before the water runs either way; and aſſure your ſelves, I know what I ſpeak, you muſt be dead to your cuſtomes before you can run in the Sea of truth, or the River of the water of life; ſome walk ſtill according to example, and have either ſeene nothing, or very little of the anointing in them; and ſome walk more in ſpirit and truth, as the ſame anointing of the Father, which dwells bodily in Chriſt, teacheth them, and leadeth them into all truth. *Iſa.* 32. 12. &c. *John* 16. 13.

The ſame anointing unites Chriſt and the Saints, and makes them but one myſticall body: I pray not for theſe alone, ſaith Chriſt, but for all that ſhall believe through their word, that they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us, I in them, and thou in me, that they may *1 Cor.* 12. 13. *John* 17. 20.

be

be made perfect in one, that is in thee, who art the only pure and holy being.

Secondly, not, that under this dispensation is the time that the elect, which is so much spoken of in the Scriptures, are to be gathered into one City, and perfected, and this anointing is the Angell which God hath sent forth in these last dayes, to gather together his elect, from one end of heaven to the other, or out of every nation, kindred, tongue & people, in the earth. And where it is said, that God will send forth not his Angel, but his Angels, to gather his elect together, it points out the severall measures, or dispensations of the anointing, to every Saint, as God will, according to the measure of the guift of Christ.

Ephes. 4. 13.

Now sometime God calls his elect by the name of one, in the singular number, and hereby God declares his first born, Jesus Christ, who is the head in the name of the whole body. As the Prophet writes, behold my Servant whom I have chosen, mine elect, in whom my soule delighteth: God hath not chosen the Serpent, or creature-invention to dwel in flesh, for this he hath rejected, and takes no delight in. But he hath chosen the anointing, or his own power and name to dwell in flesh, and this he delights in, therefore Jesus the anointed, is called the Son of God, in whom he is well pleased.

Esa. 42. 1.

And sometimes God calls his elect in the plurall

plurall number, as many, and then he declares the mysticall body, or the City, *Sion*, or those that he hath given to Christ, and whose names are written in the Lambs book. And in this 6. generall dispensation, these only shall be gathered into the City, and whosoever is not writ in the Lambs book of life, shall not enter in at this time and season of the Father, though there is a time and season known to the Father, when they shall be healed likewise, and enter in; and eat of the heavenly Manna, the tree of life, that is in the middle of the City. *Mat.* 24. 22. 31. *Rev.* 13. 8. &c. *Rev.* 20. 15. *Rev.* 22. 2.

Now this City *Sion*, which consists of head and members; Jesus Christ and his Saints, who are all baptized into, and knit together by one spirit of God, the anointing. And this City God will redeeme first, or he will subdue the Serpent under the feet of this his Son first: All that do his Commandements, that is, have faith and love, these shall enter into the City. but the fearfull and unbeleevers, murderers, Idolaters, and every one that loveth, and maketh a lie, are without, and are cast into the lake which burneth with fire and brimstone, which is the second death, or the death of the Serpent, and the Serpent ruling in man is the first death which God redeemes us from. *Rev.* 21. 8. &c. *Rev.* 22. 14. 15.

All those that were not found writ in the Lambs book of life, were cast into the lake of fire. Or as *Mathew* calls it, into everlasting fire, *Rev.* 20. 15.

fire. Or as *Matthew* calls it, into everlasting fire, and shall lie under that dispensation of wrath for ever, that is, all the time of this dispensation, or till the day of judge-
Rev. 22. 3. ment be ended, that the Serpent, Death, and Hell, are cast into the Lake of fire, and that
Rev. 20. 14. there shall no more curse lie upon the Creature, but from the judgement seat, or Throne of God; the whole Creation being redeemed, shall flow forth a pure River of the water of life; for every Dispensation is called a full period, or tearme of time, and an everlasting season.

All this time that God is gathering together his elect, he hath given a time, times, and halfe time to the Serpent. Which in those threefold shapes and a halfe, or in those three dayes and halfe, he is called the Beast, or the Whore, and this time is given him to make
Dan. 8. 24, 25. warre, and to fight against the Prince of Princes, and his Saints, and to overcome them, and to waste and destroy the holy people mightily.

And this appointed time is the yeare where-
Rev. 16. 17. in the Beast lives, and *God* gives all advantages to the Beast, as riches, outward liberty, worldly power, and generally humane Authority into his hand. And puts no weapons into the hands of his Saints; but faith, or the anoint-
Rev. 12. 15. ing, to fight against the reproaches, slanders, oppressions, poverties, weakness, prisons, and

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the multitude of temptations which the Beast, through her wit, malice, and power, casts upon the Saints, like a flood of water to drowne them. And to overthrow the work of *God* by great hand, if it were possible.

Likewise the Serpent stirs up some, whom she deceives, to be seeming professors, outwardly religious, having a form of godlinesse, but through hypocrisie, pride, and selfishnesse, might dishonour *God*, discourage the tender Lambs of Christ, and bring an ill report upon the wayes of *God*.

And hence it is that *Israel* of old were trampled upon by the *Gentiles* that were not in covenant. And hence it is, that the Beast must tread the holy City under foot 42 moneths. That in the day of judgement it may be said, that the Serpent had faire play given him, hee had all advantages, he had a long time given him to ingage warre. I, but God did beat him with his own weapons, and encounters with all the temptations, malice and hypocrisie of the Serpent, by the faith and patience of his Saints, and thereby fairly destroyes him, himselfe may be judge. *Rev.* 11. 2,3. *Rev.* 14. 11,12.

But in the latter dayes, when the time, times, and halfe drawes to an end, then God sends forth severall dispensations, or Angels, as assistances to this sixth and great Dispensation, to poure out Vials of wrath upon all the glory of the Beast, and curses all his glory by

seven

seven degrees, and sounds forth seven Trumpets of glory to God, one after another; which implies perfection of ruine upon every particular, blasting, cursing, or downfall of the Beast.

Rev. 16.

And when these dayes appeare, then the rage of the Serpent increases, because his time growes short, and his violence, wrath, reproach, oppression, provocations and murders against the Saints are multiplied, and times grow very bad: for now iniquity abounds, and the love of many in whom the Serpent dwels, waxes cold, and extreamly bitter, and mad against the Saints, in whom the anointing dwells, so that they gnash their tongues with vexation of spirit, and the smoak of their torment ascends upwards (towards God and his Saints, that are above, not so much downward to such like themselves) and that for ever and ever. By the doubling of this word, *ever and ever*, he declares that this misery continues untill the sixth Dispensation be ended, that is, the one *for ever*; and all the time of the great day of judgement, that is the second *for ever*, and so they have no rest, day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name; here is the patience of the Saints, here are they that keep the Commandments of God, and the faith of Jesus: for truly the faith and patience of the Saints are tried to some purpose,

Rev. 14. 11, 12.

purpoſe, while the Beaſt thus rages, and ſwels with malice againſt them.

And I beleeve it will appeare more generally viſible in time, to me it appears very plain, that the great bitterneſſe, envy, reproachfull languages, and expreſsions of malicious wrath, in and among men and women in theſe dayes, againſt others whom they brand Sectaries, by ſeverall names, will prove part of the ſmoak of her torment, and part of the reſtleſneſſe of her Spirit day and night, which is the beginning of her ſorrowes; for this is the raging Sea that *Jude 13.* caſts out its own ſhame: and men in whom the Serpent dwels, ſpeak evill of that they know not.

Now all the time of this ſixth Diſpenſation, God is declaring his great power, in pulling what fire-brands he will out of the Serpents hand, and he will take here one, and there one, as he pleaſes himſelf. And let the Serpent put forth all his wit and power, he ſhall not hinder the ſalvation of one man or woman, whom God hath choſen, and purpoſes to deliver from his bondage; but he will ſave under every diſpenſation whom he will, and bring them into *Sion*. Neither ſhall the Serpent, nor any of his ſeed, ever attain communion with God by all his wit, learning, ſtudy, actings and power, but he ſhall periſh, and all creatures in whom the Serpent reignes and acts, ſhall be loſt and aſhamed in their work, yet every man ſhall *1 Cor. 3. 15.*

be ſaved in the end, yet ſo, as by fire.

And here mind two things, Firſt God is honoured in the ſalvation of beleevers, becauſe he hath undertaken to pull them out of the Serpents hand, and to bind that ſtrong man, and to bring in the Citie to himſelfe, and to appeare in them firſt; therefore it is ſaid, *That judgement begins at the Houſe of God firſt*, that is, God judges, condemnes, and caſts the Serpent out of his elect, and ſaves the whole, and every member of that Citie, before he judge, condemne, and caſt the Serpent out of them, that did not enter into the City, but were without, becauſe their names were not written in that Lambs Book of life.

Rev. 20. 15.

Now for God to ſave ſome at one houre, and ſome at another, both when he will, and whom he will, and thoſe ſcattered ſheep of the Houſe of *Iſrael* whom God hath choſen, theſe ſhall enter into the Citie, though all the wit and power of the Serpent ſtrive to hinder them from entring. And thoſe whom God hath not choſen, ſhall not enter into the Citie, though all the learning, ſtudy, and ſelfiſh and meritorious actings of the Serpent, *ſtrive to enter in* never ſo much: It makes much for the honour of his Wiſdome, Power, and Name.

Luk. 13. 24.

Secondly, God is honoured in the loſſe, death, or as the word is interpreted, damnation of unbeleevers; for faith, or the anoint-

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ing, which is born of God, and whereby the Saints overcome the World, is the power of God dwelling and ruling in Man: And unbeliefe is the Serpent, which is born of the flesh, and persecutes Christ till the time of the Gentiles be fulfilled; and this power of darknesse is that which dwels and rules in the children of disobedience.

Now both these *are grinding at the Mill*, and are at work for life in humane flesh; and it advances the glory of God, *That they shall live in whom his Divine power dwels, though they be full of weaknesse in themselves, and though they be compassed about with divers temptations, being despised of all, and regarded of none, but are the weak, the poore, the foolish things of the world.* 1 Cor. 1. 27. And it makes for the glory of God, that unbeleevers, in whom the power of the Serpent dwels, shall die, though they have all advantages, and means outward, as may be, and though they strive much by learning, study, & actings, as *Israel* of old did, *who attained not to righteousnesse, though he sought after it greatly, because he sought for it as it were by the workes of the Law, and not by faith*, that is, he sought for it in the strength of the Serpent, or selfishnesse, but not in the strength of God. Rom. 9. 32.

Well, this sixth Dispensation is the gathering time, wherein God summes up the whole number of his elect; and as every beleever hath fought his fight, kept the faith, and finished

his course, they return to dust; and the unbeleever he returns to dust, for as the one dies, so dies the other; and as in this world all things come alike to all, we cannot tell either love or hatred by any thing that happens in this life; and both return to dust alike, as if there were no other reckoning to be made of either.

Rev.7.9. And so from *Adams* time, til the whole number of the elect be taken up to God, out of every nation, kindred, tongue, and people, out of which God in all ages of the world is pleased to choose some to be Members of his Son, or Citizens of *Sion*, and hath appointed in his Councel, that mankind shall increase in the world, and act a while, and then return to dust, and one generation passe away, and another come in the place; but when the elect are gathered as wheat into Gods store-house, and the City made compleat, and the chaffe burned in the fire, and none enters into the City, but such whose names are written in the Lambs book of life; and none enters into the lake of fire, but such as are not writ in the Lambs book; so that Gods will under this dispensation is done; then followes immediately the great day of judgment. or the resurrection of mens bodies out of the graves.

And this day of judgment is the 7. dispensation of God, and this day windes up the whole mystery of God. and makes the eternal coun-

cel of God compleatly manifeſt and true; That the Serpents head is bruiſed, and the whole creation, *Adam*, redeemed from the bondage of death, and in this diſpenſation we are to mind two things.

Firſt, in this great day of the Lord he raiſes up the bodies of believers and unbelievers out of the duſt again, wherein he hath reſerved them all the time of the battel, between the anointing and the Serpent, as a man would keep his jewels in a box for an appointed time.

Secondly, God brings every man to judge- *John* 5. ment, and rewards every man according to his 29. work, ſome riſes to the reſurrection of life, and others to the reſurrection of loſſe and *Rev.* 20. death: and the bookes were opened, as *John* 12. writes; that is, firſt the book of the myſtery of iniquity, or the nature of the Serpent in fleſh laid open, and made manifeſt to be a power and ſpirit of darkneſs, that ſtrived to be a being equal with God, nay, above God; but being weighed in the ballance, it is found too light.

And then the book of the myſtery of God, or the anointing of God in fleſh, this is made manifeſt, and laid open to be the great power of God, and the ſpirit of truth, which hath advanced God to be the only one infinite being; even God, all in all, and that beſides him there is none.

And then another book was opened, that is, the book of life and death, or the book of the Law, and of Judgment, which gives the sentence, *Come ye blessed, inherit the Kingdom prepared for you from the foundation of the world*: and to unbeleevers, *Go ye cursed into everlasting fire*: And now every man is judged according to his works; the anointing, or the righteous one, is rewarded with life, and all they in whom the anointing did dwell, who are the elect City, and spouse of Christ, are called blessed, and taken up into Gods Kingdome, that is, into love never to fall again.

Mat.25 34.

But the Serpent, the wicked one, is rewarded with death, and all those disobedient ones, in whom the Serpent dwelt, are cast into the everlasting fire, prepared for the Devill and his Angels; this is a second part in the day of judgment, which is a trying of every mans work, and the establishing the City, which is the Lambs wife, in perfect glory, and in justly condemning the rest: and here God is glorified in the salvation of believers, and in the damnation, or losse of unbelievers; for his work stands, and abides triall; but mans work suffers losse, and is ashamed: But this is not the end, for as yet the Son hath not delivered up the Kingdom to the Father, for he must raign till all enemies be subdued, but death, curse, and sorrow is not yet quite subdued; for it raignes over part of the Creation still, even

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over those poor creatures that were lost, or that did not enter into the City, but were cast into the lake of fire. The Serpent as yet holds a power, for there is part of Gods work not yet delivered from his bondage: And the Serpent would be glad, and it would be some ease to his torment, if any of Gods work might die and perish with him. As I have heard some say, that they would be content to suffer the misery of a new war in *England*, so that such as they mentioned, might suffer as well as they; this is the spirit of the Serpent. 1, but the Serpent only shall perish, and God will not loose a hair that he made, he will redeeme his whole creation from death. The spirit of darkness cannot beare this speech, therefore reader observe thy heart, as thou readest, it will either close with a tender spirit of pitty and love herewith, or else swell and fret against it. *Rev.* 20. 15.

Therefore in the third part of this great day of judgment, after the City work is finished, and the triall over, then does the tree of life, God himself that dwells in the City, and is the light, and life, and glory of it, send forth dispensations, or Angels, bringing love to heale the Nations, and to bring their glory into the City; likewise that for the present lies under the dispensation of wrath, and throws the Serpent that deceived them, death, and hell, into the Lake, but there is no mention that the na- *Rev.* 21. 24.

tions are caſt therein, in this laſt caſting in, for they are redeemed from it; as the tree of life brought forth fruit every change of time, and age of the world, to heale the elect, the loſt ſheep, or City; ſo in this laſt and great day it brings forth leaves to heale the Nations, or ſuch as were not of the City; their turne to receive mercy comes, though it be at the laſt houre; And then all *Iſrael*, or whole creation, that groaned under the bondage of death, ſhal partake of the glorious manifeſtation of the Sons of God, for now the deliverer comes out of *Sion*, and ſhall turne away ungodlineſſe from *Jacob*.

Rom. 11. 26.

Rev. 22. 1.3.

Therefore ſaith *John*, I ſaw a pure River of the water of life, cleare as Criſtall, proceeded out of the throne of God, and the Lamb. Now I conceive clearly that this pure River, is the whole creation, mankind, fully and compleatly delivered from death, and curſe, as in that 3. verſe. And this pure redemption proceedes from the throne of God and the Lamb, that is, from the judgment ſeat of God, judging, condemning, and bruiſing the Serpents head, and ſo ſetting his own work, mankind, free from that death and bondage.

I ſhall mention one Scripture more that countenances this truth: And I looked, and behold a white cloud, and upon the cloud one ſate like the Son of man; having on his head a Crown of gold, and in his hand a ſharpe ſickle:

Rev. 14. 14. *&c.*

And another Angel came out of the Temple, crying with a loud voice to him that ſate on the cloud, ſaying, thruſt in thy ſickle and reape, for the harveſt of the earth is ripe; and he that ſate on the cloud, thruſt in his ſickle on the earth, and the earth was reaped. And then another Angel came out of the altar, and cryed in the ſame manner, to him that had the ſickle, as you may read.

By a white cloud, I conceive is meant the City *Sion*, or ſpouſe of Chriſt, that is arayed in pure and white, in whom there is no ſpot, for ſhe is perfectly redeemed; by him that ſate upō this white cloud, is ment the whole anointing, or the great manifeſtation of God in one perſon, Jeſus Chriſt; And the ſeverall Angels that cryed one after another, are ſeverall diſpenſations, or diſcoveries of God, that proceed from Chriſt at ſeveral times, and ſeaſons.

Therefore the City being made white, now the manifeſtations of Gods love begin to appeare towards the earth, or nations, which entred not into the City; now the time and ſeaſon requires, that the ſickle of Chriſt ſhould be thruſt into the earth, that is, that the brightneſs of Jeſus Chriſt, the Lamb, might appear and ſhine forth upon the Nations alſo, as it did ſhine upon the City,

2 *Theſ.* 2. 7. 8. *Rev.* 19. 21.

And we ſee the concluſion in the 20. verſe, And the wine-preſſe was troden without the City, (mind that) and blood came out of the

wine-

wine-presse, even unto the horse bridles, &c. This phrase I conceive points out the utter ruine and destruction of the Serpent, that held the earth or Nations which were without the City, in bondage. But now the anointing, or the great dispensation of the love of God, hath reaped the earth as well as the City, and destroyed the Serpent there, as well as in the City; the wine-presse, or the bruising of the Serpents head, and shedding his blood, was without the City; and so both City and Country, City and whole earth of mankind, is made a pure River of the water of life, which proceeds from the throne of God and the Lamb.

But here arise 3. scruples: First, is not God changeable saith one, In saying, go ye cursed into everlasting fire; and yet afterwards takes them out againe?

I answer, this fire is the dispensation of Gods wrath; and it is everlasting, without end to the Serpent; it was prepared for him and his Angels; and though God bid the unbeleevers depart into it; yet he did not say, you shall lie there, and never be redeemed.

But the scruple lies in the word *everlasting*, which I as well as you, have taken it to be a misery without end to the creature. But I answer, that in scripture phrase, every dispensation of God was called an everlasting time; as in the day of *Moses*, every service in the Temple

Temple that *Aaron* was to perform, God said it should be a Statute and a Law for ever, which notwithstanding ended to be a Law in the beginning of the next dispensation, or the appearance of Christ in the flesh; and so, though God send unbelievers to lie under the dispensation of his wrath, and call it everlasting fire, it is but for the time of his dispensation, while he is finishing City work, and judging and rewarding every man, that is the Servent, and the anointing, according to their works; and after this, comes in their healing time and season, and these times and seasons the Father hath reserved to himself, the Son knows them not.

Levit. 16.29. *Num.* 10. 8. *Acts* 1. 7.

A second scruple is this; Shall a man be ever delivered out of hell? out of hell, saith some, there is no redemption.

I answer, first, that there is no Scripture, as saith, out of hell there is no redemption, therefore the scruple is raised upon it without ground; indeed the Prophet speaking, how that the living praise God, and the dead cannot, hath these words in preferring life before death: *The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit, cannot hope for thy truth.*

Isai. 38. 18.

But secondly, to answer more directly, let us consider what hell is, and then whether any shall be delivered out that is there: Hell is called death, or a condition below life; and this

is twofold, either a death of purity, far below the nature of God, or a death of sorrows, which is a condition far below the comfort and joyes of God. Now every man and woman, as they are branches of *Adam*, have no purity in them, and therefore are in a hell far below the life and nature of God; and likewise they are unavoidably subject to the sorrowes of that death, as an effect following the cause, therefore unavoidably subject to a condition far below the comfort and joyes of God. This is the condition of every man and woman, and they have no power for to deliver themselves, for God only is our Redeemer.

And then it followes, that a man may be in hell, and yet may be delivered out; for as in all this discourse past, it appeares, that as we spring from *Adam*, we do all lie under the bondage, and death, and power of the Serpent, which is one part of hell, and yet God delivers his elect from out of it; and therefore it followes cleare, that if men are capable of so much mercy, being Gods creatures, as to be delivered from sin and death, which is one part of hell; or of a condition below God, they are capable to be delivered through the mercy of the same God, from the sorrowes and paines that follow sin, both which are but the bondage of the Serpent, which God will deliver his creature from: this twofold death is the Serpents head, which God will bruise.

A third ſcruple is, concerning the day of Judgement: Some think it is but one ſingle day, of twenty foure houres long; nay, ſome make it leſſe, but the length of the twinkling of an eye, becauſe the interpretation of Scripture runs thus, *That in the twinkling of an eye, at the ſound of the laſt Trumpet, the Dead ſhall be raiſed up to judgement.* But to anſwer this phraſe, *Twinkling of an eye,* it onely ſhewes that the day of judgement is very ſhort in compariſon of the dayes by-paſt; like that in *Rev.* 8. 1. *And there was ſilence in Heaven for the ſpace of half an houre,* which is not a direct halfe houre, according as men account, but it declares a very ſhort time.

Therefore I conceive, this is not a ſingle day, of 24. houres, but a longer time; while the Judge ſits upon the judgement ſeat, judgeing the Serpent, ſo long time it is called a day of judgement, becauſe that is the work of this day, or tearm of time, or the full length of that diſpenſation; as formerly it was called *the Day of Moſes*, which was the time while that diſpenſation of the Law continued in force, whereof *Moſes* was the Mediator; and ſo *Abraham deſired to ſee my Day*, ſaith Chriſt, *and ſaw it*, that is, the day and time that Chriſt reignes as King in the power and law of *Love*, in and over the Saints, and this *Paul* calls the *Day of Chriſts reſt.* Heb. 4.

And this in the truth of it, is that which we call

call the *Sabbath Day*, or *Day of a Christians rest*; and it is not one day in seaven, still typicall, as the *Jewish* Sabbath was, but it is the constant reign of Christ in and over the Saints, which is their rest, and which indeed is the substance of the *Jewish* typicall Sabbath; as *David* saith, *Let the earth rejoyce, the LORD reigneth.* And, *a King shall reigne in the earth*, saith *Jeremy*, *and his name shall bee called, The LORD our Righteousnesse.* Now Christ, or the Anointing, doth not reigne one single day in the seaven in his Saints, but every day constantly, which is the substance of the *Jewish* single Sabbath; therefore I wish that the *Gentile*-Christians could understand, that what the *Jewes* did in the type, these are to perform in the substance, and it is not for the *Gentiles* to worship in Types, as did the *Jewes*.

Again, the time of the indignation, or while God suffers the Beast to reigne, is called, *The Day of the Beast*; and God hath given her *three Dayes and a halfe to tread the holy Citie under foot*, or the space of 42 *moneths*, which is three shapes, three discoveries of the reigne of the Beast, or three degrees and half of the Serpents reformation from bad to worse, from open prophaneness to close hypocrisie; and not the single dayes of a week. And so here it is called the *Day of Judgement*, from the work and businesse of the day, or full length of that Dispensation; so that the great and generall

Dan. 11. 36. *Rev.* 11. 2. 9.

day

day of judgment, from the time that the bodies of beleevers and unbelievers are raised out of the grave, till the Son deliver up the Kingdome to the Father, I beleeve is a long time, of divers yeares; the full length or shortnesse of it, God onely knowes, and reserves the time and season of that secret to himselfe; but it is called the day of judgement, while the worke of judgement lasts; as in our language it is called the *Day of Assizes*, though the Sessions or businesse continue divers dayes. *Acts 17.*

Now all this day the condemned creatures lie under the dispensation of wrath, under the curse, and under weeping, wailing, and gnashing of teeth for anguish, and this Hell, Sorrow, or Punishment, or Death, is everlasting, because it continues the full time of the dispensation, & the worm never dies all the time, the fire and sense of wrath shall never goe out all the time, the fire of lust shall still be burning, and the smoak of blasphemy shall ascend upward, and they shal have no rest day nor night, and the fire of Gods wrath shal still be scorching and consuming, which shall be an intollerable pain to the creature. *Rev. 14.*

Therefore if any man or woman take liberty to sin, let them know this is a truth, they shall be condemned and die, and depart into everlasting fire, and punished in that Hell, lie under the dispensation of wrath, and lie at Gods mercy for delivery, so that those that will not now

wait

wait upon God in his time of long-ſuffering, or in the diſpenſation of his patience, they ſhal wait upon God whether they will or no in the diſpenſation of wrath, in ſorrow, which is intollerable, which is the ſecond death. The firſt death I conceive, and I clearly ſee a truth in it, is *Adams* death, or *Adams* bondage to the Serpent; the ſecond death is the Serpents death, after God hath judged him, which is to lie under the wrath of God without end.

Now *he that hath part in the firſt reſurrection*, that is, to be delivered from the bondage of the Serpent, and raiſed up from the death of ſin, and ſo made alive to God through the Anointing; over ſuch a man, *the ſecond Death*, or the endleſſe diſpenſation of wrath, which is prepared for the Serpent, *ſhall have no power*. But if a man have not part in the *firſt reſurrection*, and ſo enter not into the City new *Jeruſalem*, he ſhall then *taſt of the ſecond Death*, which is the everlaſting fire, prepared for the Serpent & his ſeed, and it ſhal have power over him, and he ſhall lie under it for ever, that is, till the diſpenſation change, or till the myſtery of God be finiſhed, that the Serpent, Death, and Hell is ſubdued, and caſt into the Lake, and the whole Creation be ſet free, and the *Son deliver up the Kingdome to the Father*, and *God become all in all*, as at the beginning he was, before any oppoſite power appeared againſt him.

1 Cor. 15.27.

But

But doth not God ſit upon the Throne of judgement before this great day of Judgement appear? Yes, God & the Lamb have ſate upon the judgement ſeat, or Throne, ever ſince *Adam* delighted in his own fruit, or conſented to the Serpent, and God hath been judging the Serpent, and bruiſing his head in every diſpenſation of his, ever ſince that time, and caſting the Serpent, that ſtrong Man, out of his Elect.

And by the powring out of the ſeven Vials, and the ſounding of the ſeven Trumpets, declares how God hath been ſubduing the Beaſt, the Whore, and the falſe Prophet, which hath been the ſeverall appearances of the Serpent under thoſe names, by which he hath made warre with Chriſt and his Saints, ſo that God hath been about this work of judging the Serpent long before this day of judgment came. *Dan.* 8. 24. *Rev.* 19. 20.

Then it ſeemes God hath two judgement dayes: No, it is all one; for from *Adams* time till the *Son deliver up the Kingdome to the Father*, God hath ſate upon the Throne, judging the ſerpent; but it pleaſed God ſo to eſtabliſh his counſell, that he would not finiſh this myſtery in a ſhort time, but in ſeverall degrees of times and ſeaſons, *which he hath reſerued in his own power*: And this great and laſt day, is the concluſion of this work, that the ſerpent ſhall be ſubdued under the feet of the whole Crea-

tion, and be destroyed everlastingly, as it is
1 Pet. 4. 17. written, *Judgement begins at the House of God; and if it begin at us*, saith *Peter*, *Who are his Temple, his little Flock, his Royall Nation, his peculiar people, what shall the end be of them that obey not the Gospel?* Why truly they must come to judgement too, but in the last day, or in the end of time; so that it is not two judgement dayes, but all one day.

And so to wind up all, I shall desire men to mind one thing, That though God hath in Scripture declared seven great dispensations, or discoveries of his Counsel, and each one clearer then the other; yet in every one of these God sends forth severall other dispensations, or Angels, for the carrying on of the work of that time, or season, which are discoveries of his glory; for whatsoever comes from God is a Spirituall power, not a dead work, but a living.

As whatsoever came first from *Adam*, it was a spiritual power, as pride, discontent, envie, and the whole body of unbeliefe, which slighted the being of God, and seekes to preferre a Creature-being before him. This discovery of *Adam* was a spiritual power, which is the very bondage which all creatures lie under, and it's an unclean and dead power, but not a living power.

But whatsoever comes from God, is a particular Angel, or lesser dispensation, as an assist-

ant

ant to the greater. As for example, when God took fleſh, and appeared in the Man Chriſt Jeſus, it was the fifth great diſpenſation, and the Angel of Gods preſence, and *Michael* our Prince, that ſtands before God for us. Yet his ſufferings in that day, or ſeaſon of time, was called the *Diſpenſation of Gods patience, wiſdome and love, &c.* The ſtrength of patience is an Angel of God. *Luk.* 22. 8.

I mention this, becauſe I know in my own experience, that if God ſet it home to others, as I find, it quiets the heart under what condition ſoever. If thou lie under ſorrowes for ſins, now know, that it is Gods diſpenſation to thee, wait patiently upon him, hee will work a good iſſue in his time, but not in thy time. If thou lie under the temptations of men, of loſſes, of poverty, of reproaches, it is Gods diſpenſation to thee, wait with an humble quiet ſpirit upon him, till he give deliverance. If thou lie under darkneſſe, emptineſſe, and in a loſt and wildernes-condition, wait patiently (it is his diſpenſation to thee) till God ſpeak; for he will ſpeak peace when thou thinkeſt leaſt of it. If thou be filled with joy and peace through beleeving, wait with an humble thankfull heart ſtill upon God, it is his diſpenſation to thee, and aſſure thy ſelfe, that now God begins to diſpenſe out love to thee, he will ſtill be feeding thee in diſpenſations, or diſcoveries of his love; and he will never let

thee lie under the sense of anger any more, for his freedome is a freedome indeed, to a full satisfaction; the peace that he gives, none can, nor shall take away: And be sure he will never take it again, *For the gifts and callings of God are without repentance*. And this is all I have to say concerning this truth. And I have done.

FINIS.